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RESTRAINT A BLESSING.

THAT arrangement of our Creator, by which the experience of one generation may be useful to the next, is benevolent, and worthy of both admiration and gratitude. Without it, successive generations would be treading over again the same path, and yet finding no traces to guide them. We should always be groping our way, never beyond the *elements* of wisdom. Each starting from the same point, the history of a generation would be the history of the race for ever.

Closely allied to this, if not a part of it, is that provision by which the young are, by the conditions of nature, placed under the care of the more experienced. No being comes into the world more helpless than man. To protect this early helplessness, natural affection impels, and the first wants are simple and easily supplied. In youth, when dependence is in a degree lessened, a new class of wants appears,—different in their nature and more difficult to supply,—the intellectual and moral wants. Men claim to act from principle, or in conformity with rules. Habits bind them. The restraints of society are felt. They can see remote consequences. But children act from the impulses of their natures quickened by the objects around them. In men, these impulses are restrained and almost supplanted by habit, and a disciplined will which prevents action until the circumstances of a case have been considered. Children are expected to act for the present moment. The present indulgence must not be withheld, though a better judgment sees that it will fill the next hour with pain. The eye falls upon the object and the hand is at once outstretched to it. The

great fact of our being, that some seeming ill endured to-day is the condition of a good to be enjoyed to-morrow, is hard to be conceived by a child, as acting consistently with it is an attainment which few make, with the experience even of a lifetime. A child understands most easily those things which pertain to his physical comfort, yet how hard it is for him to believe that the restraints which a parent imposes upon his appetite and activity are necessary, or productive of any good. Still harder is it for him to understand why certain pleasures are denied and certain companions forbidden; why you are so careful about the "beginnings of evil," and tell him "this once" is a dangerous saying. He does not see, as the parent does, that that forbidden sport may form a taste for gaming; that these few idle hours may form habits of indolence; that the disposition he makes of his pocket money may make him prodigal, miserly, or discreetly generous, in manhood. Surely, we see wisdom and benevolence in the plan which provides for the young, parental direction and guardianship!

In consequence of the inability of children to appreciate the considerations which influence men, many of the motives which we present to them are without effect. Tell a little girl, whose thoughts are limited to the present moment, that by learning the alphabet she will be able to read books and become wise, and what does she know of that promise of future wisdom? Confidence in the parent or teacher may sustain the belief that good will somehow come from it; the words, "read books," may suggest the pleasure of whirling clean leaves; but not much can the child prize those twenty-four characters as the key to Milton and Shakspeare. Say to her,—and you often hear it,— "Learn well and you will be a lady," and she says "A, B," with a more cheerful smile, not because she prizes the letters any more, but "be a lady" brings to mind the neatness of one with whom she was permitted to walk last evening; the bracelet which pleased, and the locket which she felt so rich while holding.

But the Creator has provided for this inexperience and indiscretion. If he has withheld from the child the qualities of mature years, he has given the parent to determine for the child what is most fit, and to point out the courses which will, in a few years, produce judgment and discretion. If the Creator has left the child short-sighted, prone to seek the gratification of the present moment at the sacrifice of a future good, he has done nothing in unkindness, for he has given a natural guardian to restrain him from present pleasure, and to keep him in those ways which the permanent good requires. The parent's *direction* is *judgment* and *discretion* for the child. The parent's *restraint* is in the place of *self-control*. And the pa-

rent's *authority* is in place of the *forethought* which would lead the child to do many things not now entirely pleasant, because they conduce to future good. Direction and restraint are blessings which heaven designs for children through the agency of parents who give them birth ; and that is a sad orphanage where indulgence and neglect take the place of restraint and watchfulness.

We observe this kind arrangement of the Creator, among the lower animals. The early forms of government were only an extension of it.

We have only spoken of restraint as beneficent in protecting from early dangers. We have said nothing of its necessity to a happy development of character. A perfect germ, in a perfect world, would produce a perfect character of itself. But such conditions are wanting, and a habit of cheerful obedience to proper authority has generally been recognized as essential to a good character. Obedience to parents lays the foundation of obedience to civil law and to the laws of God. It is the best surety for obedience to the laws of the physical and intellectual constitution, for a healthful self-control, and for obedience to conscience.

As an instance of the need of parental restraint, let me speak of punctual attendance at school. A teacher often feels reluctant to speak of the need of parents' requiring their children to come punctually to school. He wishes to make school so attractive that they will all love to come. With the majority this is easily accomplished, and the instructor who does not accomplish this may well distrust his fitness for his occupation. But experience shows that there are cases which must be otherwise provided for. To suppose there are none, is to suppose children much better, in this respect, than men. For how large is the proportion of adult persons that love patient study, or will improve their leisure time in careful reading ? It is small, even with a perfect consciousness of its necessity before them. How then shall we expect thoughtless children, whose limbs *want* motion, whose eyes and ears *crave* sights and sounds, to be drawn to the schoolroom by its own attractions, when a visit to a friend, a ride, a walk in green fields, repose in the shade in summer, a slide or skate in winter, allures them away. Here the Creator has made it the parent's duty to exercise discretion for the child. And, in future years, the child will bless the hand that, with gentleness and decision, restrained, or urged him onward. Who does not look back upon labors exacted of himself in youth, almost, as he then thought, with cruelty, and wish only that more hours, which he wasted, had been given to that same wisely-imposed toil ?

There is a thought in this connection, which many overlook,

namely, that it is easier to secure perfect obedience to a rule, than a tolerable degree of respect for its requirements. If I resolve to do *this very thing*, I do it. If I resolve to do *something*, I wait to see *what*, till I do nothing. If the direction to a child be to attend school every day, unless positive ill health, or some equivalent reason for absence exists, he will attend school. But if the understanding be that he is to be pretty punctual, the half days will escape till their aggregate is what would at first have been startling. The parent who would by no means lose two weeks of school, will permit an absence of more than this in half days, which is generally as bad as twice the time at once. The pocket change slips away by pieces while the dollar remains unbroken. The motto "total abstinence" has saved many, when a resolution to be very temperate would have availed but little.

Besides, this settled course is much the pleasantest. Let "Need I go to school to-day?" be a question to be settled every morning, between a boy six years old, and his indulgent, yielding mother, and the boy be allowed to gain the case in point half the time, or even once in a long time, just enough to know that he may gain it, and he is not half so happy as the one who has been taught prompt obedience. We yield, even to an evil, when it is certain, with less pain than we endure suspense. But the main point is, that the one who attends constantly will become interested, and will love his studies and the schoolhouse, while the other will crave the indulgence more as he is absent more, and be profited little by his attendance. No boy can enjoy school with half-learned lessons dragging at his heels.

Let me repeat, that judicious restraint is a great blessing; that a habit of obedience to proper authority is a valuable acquisition; and, if you have the care of children who attend school, as an act of justice, remember, that teachers must not be held responsible for their progress, unless their attendance is regular.

TASSO'S CURE FOR SPEAKING ILL. The character of Tasso has obtained the highest praise. It is said of him that there never was a scholar more humble, a wit more devout, or a man more amiable in society. Some one reported to him that a malicious enemy spoke ill of him. "Let him persevere," said Tasso; "his rancor gives me no pain. How much better is it that he should speak ill of me to all the world, than that all the world should speak ill of me to him!"

A serpent bit a slanderer in his side.
What happened then? THE SERPENT DIED.

MORAL CULTURE.

"Horatio, thou art e'en as just a man
As e'er my conversation coped withal."

HAMLET, *Act III; Scene 2d.*

That instruction in morals should be made one of the principal objects of the teacher, is by all admitted; that such instruction is properly given, is by all doubted. The fear of trespassing upon some religious creed has operated with many to deter them from vigorous action; and with many the design of Common School Education is very imperfectly understood; while with others there is a lack of ability to instruct in morals, properly. It would be a task of great profit to every teacher, to consider, carefully, his position in relation to the formation of the minds of his pupils,—to their subsequent existence in a republic like ours,—and to the powers conferred upon him by the State, for the purpose of preparing them for this existence. These subjects are so intertwined that it will add very little to my present purpose to consider them distinctly. I shall rather turn to the consideration of the necessity of some *unusual* action on our part, and of the mode of such action.

Virtue is considered,—and justly, too,—to be one of those things most essential to the existence of a republic. A certain writer of note remarks, that "the principle of a monarchy is honor; of a despotism, fear; of a republic, virtue." And *we*, also, supposing ourselves virtuous as a nation, have always gloried in the wisdom of our fathers' choice; yet should we not rather tremble? All history, and many powerful thinkers, teach us to beware of republics. All republics have fallen, or ended in something worse than their utter destruction. But we are still strong in our hopes of success as a government. And why? Because our Educational system is so perfect!

But have not other nations had systems which, considered as a means adapted to an end, were as perfect as ours? The ancient Persian and Spartan governments, assuming the principle that the child is the property of the State, exercised a control over its education which we dare not exercise. The Spartan and Persian rulers wanted warriors who should be not only bold, but incorruptible, and they wisely adapted their course of instruction to the end desired. Their education was consequently mostly physical, while the mind and morals were neglected. And now, in modern times, the Prussians exceed us in the powers of the State as to matters of education. Instances of this kind, where the government has adopted some *plan*

of education, might be multiplied, yet they tend rather to discourage our reliance upon *systems*. The Persian, in spite of his peculiar physical training, has been for centuries the poorest of warriors. The Spartan, although instructed in the practice of the most stern virtues as a soldier, has perished in all save his name. Prussia, cautious lest her children should imbibe somewhat of liberal principles, is yet racked by internal commotions, I might say, unhinged from the world.

Instances of another kind may be found, where there was an education,—a development of the nation's intellect, without any direct interposition of the government, which would also weaken our hopes of any great results from systems, unless there is something unusual in ours upon which we can place reliance. In Athens there was an education,—the Athenian intellect was highly developed and cultivated,—so highly, that Attica, geographically one of the smallest, is, in the world of mind, one of the greatest countries; yet this *educated* Athenian was notorious for his fickleness. As far as "self-knowledge" was concerned, he was accomplished. But he never induced upon this self-control—manliness. Even his art, so perfect and pure, at last degenerated into sensuousness. "Know thyself" was not written upon his temples in vain; yet this self-knowledge, unaided by virtue, proved an injury to him. He educated the taste, the reason, the intellect only. Virtue, moral manliness, was a stranger to him. It was in the least cultivated period of her existence that she possessed her most virtuous men. In her most polished times, sophists and courtezans held the sway; the very existence of the latter class and their power showing how they rendered the goddess of Wisdom subservient to the goddess of Beauty, Minerva to Venus. But Athens, the city of our classic dreams, is no more.

We shall gain no more strength from a consideration of Rome. The Roman was educated. Cicero and Quinctillian have, for two thousand years, dictated to civilized man as to his oratory and composition; yet Rome has fallen. We do not find Rome, at the time of her greatest glory and highest attainments, possessed of a Cincinnatus or a Lucretia. It is to her earliest history that we look for her greatest virtue. In vain shall we search for it in her most refined periods; even Cicero did not possess it; for it was his inordinate ambition that made him great; he was cowardly in every respect, allowing himself to be frightened at the sight of armed men, and fleeing at the first intimation of approaching danger.

From this we learn, that national development, and individual cultivation, are neither of them indications of stability. Age brings to all governments cultivation, and as this advances,

virtue recedes. Wealth, and its concomitant luxuries, flood all societies and governments, and it has been hitherto useless to attempt to stop their enervating power. Must it always remain so? It would seem that reliance upon education to resist this is false, without some redeeming feature. Some find security in the fact, that we grant no rights of primogeniture, and thereby prevent the formation of an aristocracy of wealth. Do we not rather, by this very distribution of wealth, afford the means for the more universal spread of luxury and its evils? Where then is our reliance? Can it be justly placed in our Educational system? Does our virtue increase with our intelligence? Do we send forth "*just men*" from our schools? Even in our higher seminaries of learning, does our moral growth keep pace with the intellectual? Just in proportion as you educate the intellect, without giving vitality and power to the moral nature at the same time, just in that proportion you endue the mind with capabilities of evil. An *ignorant*, vicious man, is but a child in iniquity, compared with the giant wickedness of educated minds. How startling these considerations! Do we then, by our system of education, our boasted system, only increase the chances of our own destruction? Is it true that the *bare* dissemination of knowledge, the *mere* development of intellect, has no reforming power, but rather furnishes weapons for evil in its combat with good? I hope not.

But wherein do our educational means tend to a different result from those of other governments? We differ from the Persian and Spartan in the almost total neglect of physical education, from the Athenian and Roman in the fact of the existence of a system, and from all in our moral and religious training. In all these nations, their religious training developed a *fearful regard* for their gods; their divinities were, in the hands of the designing, a means of great political power over the people. The *people* dreaded their gods, and lived happily only by appeasing their wrath. The *priests* made their gods the means of their own aggrandizement. The people worshipped upon a principle of rewards and punishments similar to that *injudicious* system of emulation, against which we are now so loudly exclaiming. They did not love virtue for virtue's sake. They rendered homage only for protection. Again, our system differs very much from the much-praised systems of Prussia.* The spirit

* Doubtless the mode of conducting schools in Prussia is in many respects preferable to ours. In the matters of discipline, the size, and relative position of the schools, they are so widely different as hardly to admit of a comparison.

First, the schools are very much smaller. This gives a very great moral power, which cannot be easily acquired, especially in schools of such large numbers as those of our cities. Here, you are compelled to watch the tide of feeling as it flows and ebbs, and guide yourself accordingly. You cannot successfully

and action of their legislation varies from ours. Our ideas of freedom and toleration prohibit any legislation which would in the least fetter the free development of reason and religious faith, and forbid, also, the slightest prescriptions of law as to the enforcement of any particular belief. The Prussians guard against any innovations, not only in their religious, but also in their civil polity. This care amounts to an intolerance which is now disturbing their national harmony. They, by their legislation, suppose the man and the child alike to be under the necessity of instruction; for the one they provide the priest; for the other, the pedagogue. We, by our legislation, pursue a course almost the reverse. We educate the child, and leave the man in the hands of the Deity, to "*shape* his ideas." Placing confidence in the ultimate triumph of truth, and in the nobility of HUMAN NATURE, we endeavor to instil such principles of truth, and confidence in God, as shall make him love virtue for virtue's sake, and worship his God with filial fear. We seek to give the child such a degree of self-control and self-reliance, as shall fit it to cope with life, single-handed. We mould his nature to that degree of perfect symmetry which is within our power, and then put him forth into the world to act for himself, unaided, by the counsels or unawed by the threats of a venal priesthood. Here then is the necessity of our *unusual* actions. We must give to each individual a vital, energetic, active virtue; not only because, by so doing, we acquire the ruling principle necessary to the existence and perpetuity of a republic, but because, by so doing, we secure to each human being the greatest amount of happiness—the best means of accomplishing his own perfection—the surest way of answering the end of his own creation. We do not seek, by governments, the security of our rights, or the perpetuity of our institutions as the only good—as the *only* result of our association. We do not seek by education to render ourselves *merely* astute in trade—intelligent in business—energetic in life. Our governments and our education have a higher aim than all these; these are *incidents* to our perfection. These rights and blessings are such, only because they exalt us in our own development, and assist us in cultivating those children committed to our trust.

Having spoken thus far of the necessity of moral culture, I will now turn to the consideration of some of the means of moral

assume that absolute sway which could easily be made to prevail in smaller schools, without corporeal punishment, or damage to the pupil.

Second, the relative position of the parents and schools is different. The pupils are *forced* to attend, or rather the parents to make them attend. This gives you a control over a class of boys who are most likely to cause disturbance, namely truants.

culture. In considering this, we must ascertain the agent and his powers. I find this so quaintly defined in an epigram of Geo. Herbert, that I trust I shall be pardoned for quoting it.

"Lord, with what care hast thou begirt us round!
Parents first season us; then schoolmasters
Deliver us to laws: they send us bound
To rules of reason, holy messengers,
Pulpits and Sundays, sorrow-dogging sin,
Afflictions sorted, anguish of all sizes,
Fine nets and stratagems to catch us in,
Bibles laid open, millions of surprises,
Blessings beforehand, ties of gratefulness,
The sound of glory ringing in our ears:
Without our shame; within our consciences;
Angels and grace, eternal hopes and fears."

Parents, schoolmasters, rules of reason, Sundays, pulpits, sorrow-dogging sin, &c.,—these are the instructors ordained—appointed for us. How much then, devolves upon the teacher! More appropriately, how much devolves upon the *schoolmaster*! For all these things are our teachers;—they *do* "begirt us round." The pastor and parent, when considered in their proper relations, are teachers, and only co-workers with the schoolmaster, the state, and God's providences, to produce the desired result of perfect manhood. The teacher in the public school is but the agent of the State. His field is then somewhat more circumscribed than that of the instructor of a private school or a college, or than that of the clergy. Here, each can unfold at his will his own peculiar views. In attempting to do this, to mould the pupil to his own ideal of moral elevation, in the public school, he is confined, lest he should in some way become sectarian in his influence.

But what does the State authorize us to do? It would be a great pleasure to consider here, what powers the State has from its nature and constitution, but circumstances will not permit. The directions of the Massachusetts laws are very specific and withal very comprehensive. The teacher is to strive to inculcate "the principles of piety, justice, and a sacred regard to truth, love of country, humanity and universal benevolence, sobriety, industry and frugality, chastity, moderation and temperance, and those other virtues which are the ornament of human society and the basis upon which a republican constitution is founded." This, at least, gives the teacher powers sufficiently extensive. How many come up to this? How many *strive* to do it? How many can do it? Approximations towards it can be made in various ways, by precept and by practice. And as practice is better than precept, so can morality be better taught

by moral action on the part of the teacher, than by precept; yet many of these virtues can only be taught by precept, illustrated by examples drawn from history, from every-day life, from a thousand incidents ever present to the thoughtful mind. Indeed, teachers are much in fault when they suffer opportunities for doing this incidentally, to escape. How it thrills through us, as we are pursuing a course of investigation, or as we are studying into the mysteries of creation, or as we are listening to some orator, to find ourselves unexpectedly brought upon the most glorious truths! It is this that makes us eager to become discoverers in the world of thought. How pleased are we with the illustrations of the power of conscience, or the justification of Christianity, incidentally given to us by our most distinguished and venerated Senator! Thus can we make it to the scholar. Thus can we give a terseness and vivacity to truth, which shall make it vital; and not only so, but it will have a reflexive influence upon our own instruction. These opportunities often occur in teaching history and reading, and in the course of our duty. Can they be too strongly urged upon the teacher?

The last Annual Report of the Boston School Committee suggests that this instruction in morals be made a part of the every-day business of the school,—that times be set apart for this, and that it be made a part of the regular course to instruct in morals, directly. To do this were well, but to do it wisely, effectively, requires the utmost skill. How many in our Commonwealth are fitted for this? How many are there, who *preach* morals to their pupils, and practise profanity, petty lying, sensual gratification, and laugh in their sleeve that words are so cheap and they such accomplished villains? I trust not one. That such have existed, I very well know, but their number is becoming smaller and “beautifully less.” He who intentionally acts contrary to his own convictions is, to a certain extent, a knave. He who can discourse of morality and practise immorality is a baneful curse.

If, then, morality is to be included in our education, great care should be taken by the teachers themselves to become honest, hearty, sincere in the matter. Their lips *must* speak the meaning of their hearts, and then there must be induced upon this, wisdom and tact in the illustration and time of giving out these truths. Above every thing else should they avoid the creation of a state of *apathy* in the minds of their pupils. This is the great evil of our time. Men know the truth, but they will not practise it. In this respect we are behind the Sandwich Islander, and our consequent *tendency* is to practical infidelity. To unite thought and action in one being, constitutes

greatness, and much might be added to our mental vigor and to that of our race by giving this power.

Of the opportunities of giving moral instruction, I will now proceed to speak. There is in the very manner of some teachers, a certain power to elevate the moral character of the pupils, while there is an equal power, if not a greater, in that of others, to inculcate deception and practical dishonesty. I well remember, when teaching in a certain town, a few years since, an incident of the inculcation of practical lying, which caused a great deal of unpleasant feeling among the teachers of the different schools, and also impressed a character upon the school where it occurred, which rendered it notorious the country round. It is customary among the different districts to have spelling schools, *ostensibly* for the purpose of improving the pupil in spelling; in reality, to afford the master an opportunity for displaying the accuracy of the memory of his pupils (for this method does little more than strengthen the memory, while it accustoms them to the use of words of which they know only the characters and syllables), and to grant to the older boys an opportunity of exhibiting their gallantry to the larger girls, thus affording the pupils a mutual interchange of gratification, while it grants to the masters (who generally rejoice in the opportunity) the means of "doing the *civil*" to the fairest maiden in the school. After the teacher has sufficiently drilled his pupils in the most difficult tables in the book, and selected some hard words which will puzzle those who chance to come in from other schools, giving them his own peculiar pronunciation, he then sends abroad the challenge to the neighboring schools, to enter the lists with them in spelling. Near the close of the school, all are requested to rise, and the master begins to put out words, making those who miss, sit down. Thus spelling *down* all the neighboring schools first, and, by way of showing his own fairness, doing his best (apparently) to spell down his own. In the case to which I allude, the teacher of one of the back districts challenged the teacher of the village school to a spelling match. The village teacher, not knowing the processes of the initiated, made no extra preparation for the meeting, but accepted the challenge, and went. When it came to the spelling down, the country teacher spelled down not only the village school, but also several of the neighboring schools, upon the word stereotype, by pronouncing it *sterotype*. Moreover, he *insisted* upon pronouncing it thus, despite the assertion of the village master that the "eo" of the word did not spell *o*; for, on that condition, the word *people* would be pronounced *pople*; and further, that these vowels were pronounced and considered the same as though separated by a diaeresis.

The latter subsequently called upon the former, requesting him to come to another trial, when the skill of each master separately should be tried, and then all be again tried by a third master, chosen by a previous agreement of the two. This was not only declined by the country master, but he also gloried that he had won the day so shrewdly. This is one instance of the practical inculcation of deception. Take another. The pupils are frequently taught in our schools to raise the hand when they are reciting, if they are able to answer the question given out. The examination day approaches, and the teacher, in order to make the school appear active and brilliant, accustoms the boys to raise the hand "*sciens vel insciens*," and, when a boy is selected to answer a question, great caution is taken to call upon those who are practised in the answers. Farther still, sometimes teachers have been known to apportion the particular part to each boy for his recitation, and then to proceed as just now stated. Can any course be conceived more positively deleterious than this? It makes practical liars of every boy in the school.

Again, a practical inculcation of lying is given, when the teacher threatens a certain penalty to the violation of a certain rule, and then hesitates to administer the punishment. Would it not be better, far, to keep these things in the hands of the teacher, making this general rule, that, if any scholar is detected in doing any act which would create disturbance when allowed in every pupil at the same time, or at any time, he must account for it at the discretion of the teacher? This would save the teacher from any unnecessary infliction of punishment, and would soon develop a habit of care and reflection in the pupil.

Having thus noticed the power of certain methods to lower the moral tone of the pupil, it remains to observe how it can be elevated. Here I falter. As it is easier to criticize than to create, to destroy than to build up, so it is more easy to detect false movements in any mode now being carried on, than to direct as to any onward course.

To elicit, from the world of opportunities ever present to the watchful teacher, some general formula for universal application, is beyond the reach of my limits and my purpose. I shall, therefore, but briefly touch upon this part of my subject. I have spoken of giving moral instruction incidentally, which I consider by far the most effective way, yet the direct enforcement of precepts upon pupils is often accompanied with marked results. It would be a solemn mockery for any to undertake this who do not make their lives an example of their teaching, or at least endeavor to do it. There must be an inward sincer-

ity in this matter, a hearty zeal, a vital morality; and, when this is accompanied with tact, we may, in time, look for results.

In conclusion, let me remark, that it becomes each teacher to labor manfully in his vocation, freeing himself from that hideous *cant* which is beginning to show its Gorgon head among us, and to turn our hearts to stone. Education is the corner-stone of our republic. Let us not neglect it. Let its apostles go forth nobly to their work, let them free themselves from all petty jealousies; and thus shall we win to our cause not respect and admiration only, but the success which we deserve.

CALEDON.

“A newspaper and a Bible in every house, a good school in every district—all studied and appreciated as they merit—are the principal support of virtue, morality, and civil liberty.” *Dr. Franklin.*

REMEMBER THE SABBATH DAY. The Grand Duke Constantine, of Russia, during his tour around Scotland, visited the Islands of Staffa and Iona, in the Hebrides. He arrived at the latter on Sunday.

The stern old keeper of the Cathedral keys refused to unlock the gate and admit the party to see the tombstones, for that would, in his opinion, have been desecrating the Sabbath. In vain did Capt. Robinson ask imploringly, whether he was aware who the illustrious stranger was, whom he refused to gratify. Donald “didna exactly ken.” He supposed “from what folk said, it was only the Emperor of Russia. But he wadna gie up the key to his own Queen on the Lord’s day. There was a power aboon superior to any earthly power, and he couldna gie up the key.”

The following is from an address delivered at the Pittsfield Young Ladies’ Institute, by Hon. Julius Rockwell.

We may have no dowry to follow the affections of our daughters, save the dowry of a virtuous education, and this is within our power; and any complaint which any man who is worthy of

their affections can ever make, is for the want of this. Let those who are able to clothe their daughters in purple and gold, reflect, whether the diamond upon the brow properly befits a stupid and uneducated brain within. It is said of a profligate woman of other days, that she dissolved in her wine, jewels of price ; let our jewels, if we have any, be dissolved in the aliment of the soul, be expended in the formation of the intellect. And when a daughter thus endowed is asked for her jewels, she will never blush for their absence, but will exhibit in their place, the talents, the virtues, the moral and intellectual acquirements ; which all sensible men will acknowledge, are more precious than the gems of Golconda.

The highest pleasures of taste cannot be enjoyed without correct views on great moral subjects, and especially respecting the being and attributes of God.

Whatever may be said of the power of material objects, in themselves considered, to produce the emotions of taste, it is certain that their chief power depends on the conceptions of the mind which they awaken as signs. A single instance will illustrate this. Most of us have probably felt the emotion of sublimity on hearing what we supposed to be distant thunder, which vanished, and perhaps seemed ridiculous, the moment we ascertained that the sound was produced by the rumbling of a cart. In this case, it is obvious that the emotion depended, not on the sound itself, but on the conception of the mind awakened by it. Now this is pre-eminently the case in the works of nature. How different must be the emotions awakened by a view of the evening firmament in the mind of him who should suppose the stars to be mere points of light, set at no great distance above him, and moving around the earth solely for the convenience of man, from those awakened in the mind of him to whom those points of light indicate the existence of an infinite space ; and of suns, and worlds, and systems without number, and at distances which cause the wing of the strongest imagination to flag ! How different the emotions produced by the comet now, as it returns at its predicted period, from those excited as it fired

“ the length of Ophiucus huge
In the Arctic sky, and, from his horrid hair,”

was supposed to shake “ pestilence and war ! ”

As, therefore, he who cannot see beyond the stars as they appear to the sense, must lose by far the highest pleasure which they are adapted as objects of taste to give ; so he who knows the physical structure of the universe, and who yet does not see in it, and behind it, an infinite and beneficent Intelligence, cannot have connected with his view those conceptions which awaken the highest emotions of beauty and sublimity. * * *

And if the emotions of taste are thus modified by our views of man, how much more must they be by those respecting God ! How must a blank atheism hang the heavens in sackcloth, and cover the earth with a pall, and turn the mute promissings of nature into a mockery, and make of her mighty fabric one great charnel-house of death, without the hope of a resurrection ! On the other hand, how must the beauty and sublimity of nature, and of the universe, be heightened, the moment we perceive them in their connection with God !


MARK HOPKINS, D. D.

Be obeyed when thou commandest ; but command not often.
 Let thy carriage be the gentleness of love, not the stern front of tyranny.
 Make not one child a warning to another ; but chide the offender apart :
 For self-conceit and wounded pride rankle like poisons in the soul.
 A mild rebuke in the season of calmness is better than a rod in the heat of passion ;
 Nevertheless spare not, if thy word hath passed for punishment ;
 Let not thy child see thee humbled, nor learn to think thee false ;
 Suffer none to reprove thee before him, and reprove not thine own purposes by change ;
 Yet speedily turn thou again, and reward him where thou canst,
 For kind encouragement in good, cutteth at the roots of evil.
 When his reason yieldeth fruit, make thy child thy friend ;
 For a filial friend is a double gain, a diamond set in gold.
 As an infant, thy mandate was enough, but now let him see thy reasons.
 Confide in him, but with discretion ; and bend a willing ear to his questions.
 More to thee than to all beside, let him owe good counsel and good guidance ;
 Let him feel his pursuits have an interest, more to thee than to all beside.
 Watch his native capacities ; nourish that which suiteth him the readiest ; and cultivate early those good inclinations wherein thou fearest he is most lacking ;
 Is he phlegmatic and desponding ? let small successes comfort his hope ;
 Is he obstinate and sanguine ? let petty crosses accustom him to life ;
 Showeth he a sordid spirit ? be quick, and teach him generosity ;
 Inclinet he to liberal excess ? prove to him how hard it is to earn.

TUPPER.

The school committee of the city of Charlestown have voted to divide their double schools, making of each two single schools, in which pupils will study all the branches, under the direction of one set of teachers. They propose also to put in each school a male assistant teacher, so that a school will consist of two hundred pupils, a master, a sub-master, and two female assistants. This looks well. The City Government have erected three valuable schoolhouses, one for the High School, and two for Grammar Schools. In the new organization, they propose to put boys and girls together.

EDUCATION IN THE N. E. PART OF MAINE. In a plantation adjoining the shire-town of Aroostook county, there are seventy-five scholars, but there never was a public school kept in it. Youth have grown up to manhood and entered upon married life, who have yet been unable to read or write. In a plantation six miles from this, there are ninety-two scholars, probably one-half unable to read or write, and there has been, during the year, no school, public or private. Twenty-five persons between the ages of fifteen and twenty-one were unable to read or write. Just beyond the bounds of this plantation resides a family containing nine children, only one of whom can read or write. Similar facts may be found in the new settlements of the State at large. "In this plantation," writes one school committee, "are one hundred and twenty-six scholars, twenty-six only of whom have attended school, a private school kept by a female last winter." Another says: "In this plantation are sixty scholars, and we never had a school of any kind, public or private." *Report of the Board of Education of the State of Maine.*

 The Publishing Committee regret the delay in issuing the sixth number of the "Teacher," but it was unavoidable, being caused by the burning of the office where the number was in type. Of part of the manuscript the Editor had retained no copy, and its place is filled by the article on "Moral Culture."

A part of the subscription list was destroyed in the fire. If any subscribers do not receive the "Teacher" regularly, they will please communicate the fact.